

SELECTIONS  
FROM THE  
VERNACULAR NEWSPAPERS

PUBLISHED IN THE  
PUNJAB, NORTH-WESTERN PROVINCES, OUDH,  
AND THE  
CENTRAL PROVINCES,

Received from the 24th to the 31st of October, 1869.

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THE *Oudh Ukhbar* of the 24th of October, under the heading "A Great Calamity," alludes to the reported death of the Emperor of the French, and the consequent stagnation of trade, &c., in France, as stated by the *Rohilkund Ukhbar*, No. 41." The editor of the *Oudh Ukhbar*, referring to this, says that it is something new for a rumour of such an important nature to be written about without the slightest foundation for its truth; and he adds his reasons for thinking that it is utterly false.

A story is told, on the authority of a correspondent at Chunar, that a party of people who had taken the body of a man down to the river to burn it, finding that the water had risen and rendered the ground along the banks very swampy, placed the remains on a stone and poured water over it. As soon as the water touched the body, signs of life were apparent; the people, becoming alarmed, opened the grave clothes, and found the body warm with life in it. "But," adds the writer, "there was no strength left, and after six hours life became extinct; and those of the dead man's relations who were present burned the body, returned home, and could not understand how the thing occurred." The editor says that



he remembers a similar occurrence, in 1860, in the Muttra district, the subject being a goldsmith, who was supposed to be dead; but on water being applied to the body, the corpse opened its eyes, asked for and drank water, sat up, and became quite sensible. The writer goes to say, "on being questioned as to how he came to life, and what he saw, he said that two men had placed a bamboo on either side of his neck and threw him up some thousands of miles, where he saw a very large market with thousands of people walking and riding, others being dragged along by ropes tied to their legs—some were in chains; and many other things he saw. 'At a little distance I saw terraces, and on each of them sat a writer with pen and ink. I was taken to one of these by some people who told him (the writer) that they had brought me. He turned over the leaves of his book and said, this is not the person. Then they took me to a very large building, where a person in white clothing was sitting on a throne at a great height above us. I was taken to him; and, seeing me, he said something I could not understand; upon which they took me back to the first, who asked, 'who is the writer in your village?' I replied, 'Sadasook Lall, thanah Sadabad;' upon which the man in white dismissed me, telling them to place a mark on me. I was then branded on the thigh with a hot iron, and taken under a tree where there were thousands of swings, in one of which they swung me, and I came here.' When this man's thigh was examined, the mark was certainly there. Sadasook Lall having heard this, enquired 'why did you take my name?'"

The editor of the paper suspects that the man who came to life again and lived six hours, was still due those six hours of life; "but," he adds, "one result is gained from all this, that the errors and inadvertencies of which human nature is so full, are not especially for human beings; but, and moreover in the tribunal of eternity, this sort of thing goes on, and is going on to this day."



Alluding to the statement of a correspondent that the Darogah Meer Wajid Ali Sahib is most energetic in his work of distributing alms to the poor and needy of Lucknow, the editor says that, after most careful enquiry among the poor where this Darogah lives, he finds that not one has received a single pice, and enquiry at the thanahs confirms this. But, at the same time, it is said that one day the *Meer Mahulla Sahib* gave out that he would give *nine pie* to any screened woman who might be in distress; and that the poor women went for two days in the hope of receiving the charity, but they got nothing; and, on the third day, when they went to the *Mahulla Sahib*, about ten o'clock, he became very angry, called them "*haramzadean!*" and told them they were like so many creditors standing up early in the morning; hearing which they became disgusted, and returned to their homes. No one got either pice or cowries! The writer adds, "we do not know who are the others who receive this charity; but in this *mahulla* there are poor and respectable women starving behind the *pardahs* (screens), and no one takes any notice." He concludes by urging the necessity for charity to be dispensed by trustworthy persons, as, he says, "what can be expected but that otherwise they will swallow it all, or give to those who are favorites?—the poor will never get it."

The *Educational Gazette* of the 20th October, alluding to the number of persons who study the Pushtoo language since the Government sanctioned a reward for those who passed examinations with proficiency, says that this reward has not been established for those in the Services only, but also for Uncovenanted Servants of Government and others who have shown themselves quite able to take their share of work in the administration of the country. The writer goes on to say, "now, with the idea that Asia has become connected with Russia, the study of Pushtoo and Persian ought to become very general;" and he suggests that a department on the frontier might be established, where those officers whose ability



has been confined to the lower grade might benefit by the aid of those who are thoroughly acquainted with the Pushtoo and Persian languages. He is further of opinion that if an Agent for Persia was to be appointed, he would be selected from the Englishmen in India, and that therefore it is the more necessary to study these languages.

The *Mujma-ool Bharain* of the 21st of October does not require particular notice.

The *Julwatoor* of the 23rd of October, under the heading "A Friend to Women," publishes the following "opinion:" A paper states that Lady Mayo's dancing with Hindostanee Sirdars will be productive of great danger and risk. It is hoped that she may not do so again; there will be the necessity of inviting all the rajahs and nobles in return, and much money will be expended or lost. The *Julwatoor* adds that in Hindostan it is considered a very great defect, and brings reproach upon England's name; and, as every country has its own custom, it is quite necessary to abolish this custom in Hindoostan, that is, if this thing is carried on."

The *Dubdabba Sekundree* of the 12th of October publishes an article condemnatory of the practice of arresting plaintiff, defendant, and others under suspicion of being concerned in a crime, and keeping them in custody perhaps until they are tried by Courts from the lowest to the highest, and at last allowed to be set free as there is really nothing against them. The writer says that this is of common occurrence, and that it not unfrequently happens that those who have not the means of obtaining copies of their Judges' decisions, continue on in custody for an indefinite period, though they may be perfectly innocent; and, moreover, that the officers who imprison them are never corrected for their faults. The writer thinks that the very fact of an officer being so powerful as to be able to imprison, or detain in custody, a person merely suspected of crime, renders him less careful in future than he would otherwise be. He goes on to say,—“If it be said,



that the opinion of a Subordinate Judge is correct, and the judgment of the higher Court and jury are at fault, the reply is that there is more chance of proper investigation when several persons are engaged to investigate a case. Again, if their opinion is faulty, it may be amended in order to avoid future error," &c., &c. This prelude introduces the case of one "Moulvie Mahomed Nazir Hossein of Delhi, who was arrested about a year ago on suspicion of being mixed up with the Wahabee conspiracy because some letters were found in his house, though there was not anything in them about the Wahabees; but, by completely changing the meaning of each sentence, they were converted into instruments on which to hang suspicion. On the 24th of September the Moulvie Sahib was set at liberty by the Punjab Government."

The *Ukhbar Mofid Amm* of the 13th of October does not require special notice.

The *Ukhbar Alum* of the 21st of October complains of the way in which the income-tax is collected by the authorities; and says that if the tax was levied in accordance with people's means, there would be no ground for complaint. He adds that this is the desire of the English Government, but that the officers levy the tax upon the people without due enquiry; the consequence is that they are taxed beyond their means of paying, even their houses, &c., are in some instances sold, and they are obliged to wander about in wretched plight: "When they appeal to the higher powers they are not heard—although the rules admit of an appeal to the Commissioner—and in this way they are completely deprived of justice. We have seen with our own eyes that the tax is levied after an enquiry from the principal inhabitants of the city, and in no way is it properly levied; but still the authorities will not see to it, and they still continue to tax in excess of the people's ability to pay. Last year many appeals were sent up to the Commissioner of Meerut, but that officer would not listen to any of them. It cannot be that all appeals are without proof. In the North-Western



Provinces, and other presidencies, it cannot be said that even one appeal has not been accepted. The Local Government ought to look to this, in order that the people may obtain their rights; and the order that appeals are not to lie above the Commissioner ought to be cancelled, as appeals ought to go even up to the Board."

The *Mofid-ool Anam* of the 21st of October does not require special notice.

The *Punjabee Ukhbar* of the 22nd of October mentions that the "wife of Major Malleson has commenced instructing the young Maharajah of Mysore in the English language, and will continue to do so until the private tutor arrives from Bellary." "But," adds the writer, "the *Ranees* are much displeased at this, as they object to the English tuition, and deem the usual instruction imparted to Indian chiefs quite sufficient for the Maharajah. Major Malleson is not, however, put out at this."

Under the heading "Jeypore," the *Suttee* case is alluded to. The woman is reported to have given out that she has twice before become *Suttee* for the same man, the last time being the third. And in consequence of the *reaces* of seekar Jeypore not having moved in the business in trying to prevent the *Suttee*, the case has been handed up to the Criminal Court. Enquiry is going on, and those who went as spectators "to see the fun," have also been arrested.

The *Allygurh Institute Gazette* of the 22nd of October publishes an article upon female education, the main points of which have already appeared in print. The writer urges the necessity of furnishing female teachers, and says that the schools should be watched over by the respectable inhabitants of the city or town where the schools are established.

The *Koh-i-Noor* of the 23rd of October, the *Malwa Ukhbar* of the 20th, and the *Oordoo Muir Gazette* of the 24th of the same month, do not call for special notice.



The *Nujm-ul Ukhbar* of the 20th of October publishes some remarks on the conduct of district schoolmasters, which he designates as "generally very bad." Their faults seem to consist of introducing boys who have left schools, or are being taught in country schools, to pass good examinations and make a show, the result being that the educational officers are more or less deceived by them. The writer, however, mentions a case in point where Moulvie Mahomed Korban Ali, Deputy Inspector of Azimgurh, in examining the district schools, discovered the deception and warned the master that he would be punished if it occurred again. The writer recommends that the Moulvie's plan should be adopted in all districts, viz., that unregistered students should not be called up to pass examinations, and that registered students should be called up by name, and compared with the register," &c.

The *Unjamun Hind* of the 23rd of October, the *Lawrence Gazette* of the 25th, the *Khair Khwah Punjab* of the 4th week in October, the *Rafa Khaliack* of the 1st and 15th October, and the *Nusseem Jounpore* of the 26th, do not require special notice.

The latter paper alludes to a case of torture in Shikarpore, Scinde, where a supposed criminal was burnt on his legs by a policeman to extort from him a confession of his crime. The writer says, "let us see what the result will be."

The *Sholatoor* of the 26th of October mentions that when cholera was raging at Peshawur, some evil-disposed persons commenced a system of robbing the victims of their grave cloths: "Six men were arrested, and some forty cloths were found in their possession. They were sentenced to seven and fourteen years' imprisonment. Others have been since arrested pursuing the same lawless calling." The writer thinks that these will receive heavier punishment than the former culprits.

The *Ukhmil-ul-Ukhbar* of the 27th of October, and the *Bhiddia Bilass* of the 16th, do not call for special notice.



The *Karnama* of the 25th of October asks, what Europeans acquainted with law say to the following, *viz.*, that, notwithstanding the right of a share to a daughter being established according to religious rules, the people of this country do not give a share in landed property; and he asks, why officers of the department (?) do not enforce this?

The answer is to the effect that, in 1773, when the English Trading Company were invested with powers to make laws, they were directed to frame such laws as might be in keeping with justice; but, in accordance with the laws and customs of England, that caste should be governed by the laws of the country. It was understood and ruled that it would be an act of injustice to introduce and enforce English laws in India &c., &c.

The writer proceeds to give the chapter, &c., &c., of the Act concerning the law of inheritance and in cases of marriage portions, &c. He proceeds:—"And when Benares was annexed to British territory, the Act XLIV. of 1795 was brought into force. Here the letter of this same Charter of the 4th of February, 1856, at the time when Oudh was annexed, was written to Major Outram, and in its 45th paragraph the same purpose was stated. After the rebellion, in accordance with Rule 24, letter of the 6th of October, 1858, the rules were kept up; and when the Queen took possession of the country under the Proclamation of the 1st of November, 1858, these orders were strictly observed, *viz.*, that the habits and customs of the people of the country were to be respected," &c., &c. The writer goes on to say that it is customary in villages to observe the rule that a female child does not get any share in the zemindaree. No one can deny this, as it is well known that in districts in general ancient families possess land of which their forefathers have been the possessors for several generations, their ancestors having cleared the land of jungle, and with their own money made it capable of being cultivated: "At the time when the Mahomedans conquered this country, orders were



passed to establish themselves, and make the lands fit for agricultural purposes; and because these lands were not purchased by them, but belonged to the Governors of those times, permission only was given to cultivate the lands. In regard to the bequests set apart, the granting of shares to girls was put a stop to, and this was in conformity with the views of the authorities; for instance, Mufti Syud Ameer Hyder, the late Mufti of Sudder Adawlut, Calcutta, in his book *Zill Aikain Ush* of 1766, has given a detailed account that Mufti Ally Masood has represented that if any one cultivate land with his oxen, and die leaving a male and a female child, the land shall be given to the male not the female; if only a girl is left, the land is to be given to the one that attends the sick, whom the Akbarree law has appointed Suddur Suddoor, that is, the person who is appointed ruler might give it to whomsoever he pleases; and he says that by order of the King the share falls to the son, and not to the daughter," &c. Other authorities are quoted to show that the male children, and not the female, are entitled to inherit landed property.

The *Oudh Ukhbar* of the 26th of October, under the heading "How people became *Sahib logues*," alludes to an article in the *Bombay Gazette* about natives of this country who visit England and return to their native country quite changed. The writer says that these natives go for the purpose of being educated, and it is a matter of congratulation that those who have gone have acquired knowledge to perfection, and have passed first rate examinations, which is a proof that they are not wanting in understanding; but the pity is that they lose all affection for their parents and friends from whom they are parted. It is clear, therefore, that both their hearts and their feelings are changed; "We do not blame English education for this, because the blame rests only with those who are so mean and little-minded as to change their dress and become *Sahib logues*; and, although they approve of it, the respectable people of Hind look upon it as very bad; and the worst of it is that they are not content with this much change, but



begin to look upon the Hindoostanees with contempt—even their parents—and this is indulged in to such an extent that strangers are quite displeased with them. To such people Hindoostanee dialect and dress have become distasteful,—they scorn Hindoo conversation, talk in English,—but with the ill-luck that has denied them whitewash, they are but false scabbs before the white faces of the real ones of the West. Such people as these cannot be of any use to Hindoostan, but they are a reproach. This has prevented many people from sending their children to England; and we hope now that our countrymen who go to England will not adopt such manners,” &c., &c.

The *Cordoe Delhi Gazette* of the 30th of October, and the *Gwalior Gazette* of the 17th, do not require special notice.

The *Nujm-ool Ukhbar* of the 27th of October, under the heading “The Fault of the Western Officers,” alludes to “the strange things that come to light during a perusal of the Police Reports.” The writer goes on to say that during the enquiry instituted into the case of one *Maharaj Gooroo*, some strange things were exhibited; and it proves that many of the dreadful crimes which were formerly perpetrated in Hindoostan are still perpetrated. The writer goes on to say:—“By the introduction of railways, many persons are thrown out of employment who now take to thieving in parties; they commit other crimes of the worst description, all of which is due to the railways; and this is carried on to such an extent as to be completely beyond the power of the police to prevent it. And now, when a mother and father are the very people who teach crime, and their *deotas* are their aiders and abettors, &c., &c., what can the police do? The Police Report for the year 1868, brings all these things to light, and is raising a cry of complaint. The Police Report for the year 1867 has a paragraph relating to the stealing of children for immoral purposes; which attracted the notice of even the *Waseer Hind*; but, notwithstanding this, the Star of India medal was bestowed on the chief who was most deeply con-



perpetrated in and aided this crime, and Captain Tyrwhitt was last year appointed to make enquiries into this particular crime. In six months ten cases came up, and out of twenty-seven criminals, seventeen were punished with imprisonment for one year, &c., &c. The writer goes on to extract from the Police Report, and concludes with the following :—" At Meezuffernuggur district school, children attend on condition that they obtain one seer of flour daily ; and, if this were stopped, they would not set foot in the school again ! But it is quite necessary to remove these children from their parents. When the Gwalior Minister, Rajah Dinkur Rao, told one of the great thieves to leave off his bad habits, and give no more trouble, taking his food from the Rajah, he accepted the terms on condition that he should remain as he was for six months."

The *Ukhar Benares* of the 21st of October, the *Jagat Samachar* of the 18th, and the *Murdhurmint* of the same date, do not require special notice.

The *Muir Gazette* of the 26th of October recommends that a college be established at Meerut, where, adds the writer, in a city like Meerut, with so many English officers in it, it is shame that such an institution should not be.



The following Vernacular newspapers have been examined in this report, viz.:—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.	
			1869.		1869.	
1	<i>Oudh Ukhbar,</i> ...	Lucknow, ...	Oct.	19th	Oct.	24th
2	<i>Educational Gazette,</i> ...	Agra, ...	"	20th	"	24th
3	<i>Mujma-ool Bharain,</i> ...	Loodiana, ...	"	21st	"	24th
4	<i>Julwatoor,</i> ...	Meerut, ...	"	23rd	"	24th
5	<i>Dubdabba Sekundree,</i> ...	Rampore, ...	"	12th	"	25th
6	<i>Mofid Amm,</i> ...	Agra, ...	"	15th	"	25th
7	<i>Ukhbar Alum,</i> ...	Meerut, ...	"	21st	"	25th
8	<i>Moofid-ool Anam,</i> ...	Futtehgurh, ...	"	21st	"	25th
9	<i>Punjabee Ukhbar,</i> ...	Lahore, ...	"	22nd	"	25th
10	<i>Allygurh Institute Gazette,</i> ...	Allygurh, ...	"	22nd	"	26th
11	<i>Koh-i-Noor,</i> ...	Lahore, ...	"	23rd	"	26th
12	<i>Malwa Ukhbar,</i> ...	Indore, ...	"	20th	"	27th
13	<i>Oordoo Muir Gazette,</i> ...	Moozuffernuggur, ...	"	24th	"	27th
14	<i>Nujm-ool Ukhbar,</i> ...	Meerut, ...	"	20th	"	28th
15	<i>Unjumun Hind,</i> ...	Lucknow, ...	"	23rd	"	28th
16	<i>Lawrence Gazette,</i> ...	Meerut, ...	"	25th	"	28th
17	<i>Khair Khwah Punjab,</i> ...	Goojranwalla, ...	4th week.		"	28th
18	<i>Rafa Khaliack,</i> ...	Shahjehanpore, ...	"	1st	"	29th
19	<i>Ditto,</i> ...	Ditto, ...	"	15th	"	29th
20	<i>Nusseem Jounpore,</i> ...	Jounpore, ...	"	26th	"	29th
21	<i>Sholatoor,</i> ...	Cawnpore, ...	"	26th	"	29th
22	<i>Ukmil-ool Ukhbar,</i> ...	Delhi, ...	"	27th	"	29th
23	<i>Bhiddia Bilass,</i> ...	Jummoo, ...	"	16th	"	30th
24	<i>Karnama Hind,</i> ...	Lucknow, ...	"	25th	"	30th
25	<i>Oudh Ukhbar,</i> ...	Ditto, ...	"	26th	"	30th
26	<i>Oordoo Delhi Gazette,</i> ...	Agra, ...	"	30th	"	30th
27	<i>Gwalior Gazette,</i> ...	Gwalior, ...	"	17th	"	31st
28	<i>Nujm-ool Ukhbar,</i> ...	Meerut, ...	"	27th	"	31st
29	<i>Ukhbar Benares,</i> ...	Benares, ...	"	21st	"	24th
30	<i>Jugat Samackar,</i> ...	Meerut, ...	"	18th	"	25th
31	<i>Murdhurmint,</i> ...	Jodhpore, ...	"	18th	"	27th
32	<i>Muir Gazette,</i> ...	Moozuffernuggur, ...	"	26th	"	27th

(True translation,)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

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Upper India.